Islam

The Complete

and

Final Message to Man

An Advice to Muslims and Non-Muslims

By

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The hate of Islam
And the
Ill-practices of some Muslims

should not hinder from seeking the truth.

God (Allah) asserts that:

(والذين جاهدوا فينا لنَهدِيَنَّهُم سُبُلَنا وإنَّ الله لَمَعَ المُحسِنِين) [العنكبوت،٦٩].

"As for those who strive hard in Us (Our Cause)**, We will surely guide them to Our Paths (**i.e. Allah's Religion-Islamic Monotheism**). And verily, Allah is with the *Muhsinûn* (**good doers**)."**(Qur'an 29:69)

"During *Hajjatul Wadaa',*[1] and on the Day of *'Arafah*-which was a Friday, the Noble *ayah* (verse) was revealed:

[اليومَ أكمَلتُ لَكُم دينَكُم وأتمَمتُ عَلَيكُم نعمتي ورَضيتُ لكُم الإسلام ديناً] [المائدة،٣]

"Today I have perfected your *Deen*[2] for you, completed My Favors upon you, and have chosen for you Islam as your *Deen*." (Qur'an 5: 3)

Allah clearly explains that the *Deen* for has been perfected, and that it does not require any addition or deletion. That is why Allah (the Most High) sealed the office of Messenger-ship with the Prophet Muhammad (ﷺ), being the final and last Messenger. The fact that Allah has chosen Islam as man's *Deen*, means that He does not accept other than Islam from anyone:

[ومن يبتَغِ غير الإسلام ديناً فلن يُقبَلَ منه وهو في الآخرة من الخاسرين] [آل عمران، ٨٥]

"And whoever seeks a *Deen* other than Islam, It will never be accepted of him, and on the Last Day he will be one of the losers." (Qur'an 3: 85)

Allah, most Exalted, also says:

[إن الدِّين عند الله الإسلام] [آل عمران، ١٩]

"The "religion" accepted by Allah is the *Deen* of Islam." (Qur'an 3: 19)

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[1]Farewell Pilgrimage of the Prophet Muhammad (ﷺ).

[2]*Deen*: is more comprehensive in its meaning than the Western concept of "religion." Every aspect of life subscribes to the revelation from Allah. Therefore, *Deen* covers life in all of its various stages and complexities. Simply, it is a code for life.

As a complete Message from Allah, Islam Defines

•**The Purpose of our Existence:** Man's life is not meaningless. The great wisdom of man's creation is to submit to his Creator, Allah, following His commands and abstaining from His Prohibitions. During life, man will be subjected to trials and tests. This will expose the true submitters and worshipers of Allah from those who chose otherwise. The road for success in this life and in the Hereafter is, therefore, to worship Allah as though the submitter sees Him, and while he see Him not, He truly Sees him.

•**The Rights of Allah on His Bondsmen**: To worship Allah alone, and associate none with Him in worship.

•**The Rights of Man on His Creator:** to permit people to enter Paradise if they worship Him properly.

•**The Oneness & Uniqueness (*Tawheed*) of Allah and its Influence on Creation**: Man should know the Names, Attributes, and Actions of Allah so that he can worship Him properly. Know that He is the only true God that deserves to be worshipped, associating no partners whatsoever in His worship. Know that He, Allah, is the One Who Sustains, Provides, Bestows favors, Gives life and Causes death; the One who is most Merciful, Severe in Torment, Oft-Forgiving, All-Just, All-Wise, and all that He is qualified with. Nothing is like Allah. All of His Attributes are True and Real. The how (i.e. the manner) of His Attributes are known only to Him.

•**Knowledge:** The Message calls those who accept Islam to acquire knowledge about all aspects of Islam, and Allah has special levels in Paradise for the people of knowledge. When we speak about any aspect of Islam we must know about it first. And if we don't know, we should as the trusted and knowledgeable scholars.

•**Admonition:** the believer feels and recognizes that Allah is All-Aware about him and about his hidden and manifested actions. Nothing escapes Allah's knowledge. He is Most High, above creation, and His Knowledge encompasses everything.

•**Righteousness:** Deeds are righteous only when they

(i) are purely done seeking Allah and His Pleasure,
(ii) follow the way (authentic *Sunnah*) of Prophet Muhammad (ﷺ), and
(iii) are built on the correct '*Aqeedah* (belief) according to the teachings of the Prophet (ﷺ) and as understood by the Prophet's companions.

The deeds are the ceiling and the '*Aqeedah* is the foundation.

•**Interactions:**

A) The Message deals with the organization of the society at large. It covers the ruled and the rulers. The rulers should deal justly with the ruled and the Muslims obey their leaders as long as the leaders do not command them to do disobedient acts. Rebellion against them, however, is not allowed if it will lead to more afflictions and tribulations.

Rulers and ruled are **all** called to apply the Islamic laws. The ruled tolerates the unjust ruler and gives the ruler his rights and in case of injustice, he (the ruled) asks Allah for his own right. Patience under such circumstances and a sincere return to Allah minimize (or completely) prevent the grave afflictions associated with dissent.

B) The Muslims are brothers of each other. They enjoin right and forbid wrong to the best of their abilities and in ways that don't lead to more mischief. They cooperate on what is right and do not support each other on wrong. They keep away from introducing *bida'* (innovations in *Deen*).[3] On the scale of the mini-society of the family, the believer should do his utmost in leading the family members away from Hell Fire. The man is a leader for his Family, and the wife is in charge of her home. Both should deal with firmness and forgiveness. Allah commands justice and likes it. He dislikes suspicion, deception, mockery, backbiting, spying, wickedness, and all forms of evil interactions.

•**Incorrect Beliefs and Deviations:** The Message calls for dissociating from any form of deviation like mystic ways of *Sufism*. This is not part of Islam. Ways that make of certain people and/or things Divine are not Islamic no matter what they are called.

•**Lawful and Unlawful:** The Muslim earning must be lawful. Spending must be on a medium course. Islam rejects misery and uncontrollable spending. The Muslim must give prescribed amounts of charity when certain conditions are met.

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[3] *Bida'*: Plural of *bid'a¸* which means "a newly invented way in the *Deen* by which means of nearness to Allah is sought, not being supported by any authentic proof, neither the action itself nor the way it is performed."

•**Migration:** The Muslim who is unable to practice his *Deen* **must** migrate from the non-Muslim land to the Muslim Land.[4] It is **recommended** for those who are, otherwise, able to practice Islam. If migration is not possible, then they should establish Muslim communities (not parties!) within their places of residence. They are to move to the same neighborhood if that is possible. They may look at it this way: *let us have Muslim neighborhoods!* Communities may have a reference "president of the community or the like," who works to strengthen the '*Aqeedah* (creed) of the Muslims and who co-ordinates their affairs and works towards their Islamic welfare. The Most Important thing they have to work for is establishing the right *'Aqeedah*, the *'Aqeedah* of *Tawheed*, and dissociating themselves and their family members from imitating the disbelievers, if they truly want to minimize the impact of disbelief in Allah in all of its manifestations.
The disbelievers want us to be like them! Let us not be deceived. Do we want to be like the people of disbelief? The answer can be better understood if we think of Hell!

•**Jihad:** Allah (ﷻ) ordained *Jihad (fighting in the cause of Allah)* **so that *Tawheed* prevails** (and not politics and political goals), and that the earth be purified from the affliction that leads to the destruction of man, i.e. of *Shirk*: worship of man or otherwise beside or to the exclusion of Allah.

Tawheed is the greatest justice on earth. Islam is not passive when it comes to the truth. Allah commands to spread the truth by every peaceful mean. When falsehood stands opposing the spreading of the *Tawheed*, Allah (SW) says:

[وَقَاتِلُوهُمْ حَتَّى لاَ تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلّهِ فَإِنِ انتَهَواْ فَلاَ عُدْوَانَ إِلاَّ عَلَى الظَّالِمِينَ] [البقرة، ١٩٣]

"And fight them until there is no more *Fitnah* (disbelief and worshipping of others with Allah**) and (**all and every kind of**) worship is for Allah (**Alone**). But if they cease let there be no transgression except against *Ath'thalimeen* (**polytheists, and wrong-doers, etc.**)"** (Qur'an 2: 193)

Ibin Jareer[5] (May Allah's Mercy be upon him) said in the *Tafseer* (explanation) of the above verse: "And fight the *Mushrikeen* (People of *Shirk*) until there is no affliction i.e., until there is no more *Shirk* and until the worshipping of Idols and false gods has vanished, and until obedience is to Allah alone. Qutadah[6] said: "Until there is no *Shirk*."

Jihad is not a military, territorial, national, or strategic expansion. It is not done for any worldly cause. Jihad removes disdainful and arrogant impediments standing between people and the truth of Islam, thus giving them the opportunity to liberate themselves from all types of deviant and oppressive worship.

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[4]Even in the land of Islam, the Muslim should migrate from disobedient environments to the more obedient ones. Within the same neighborhood, the Muslim should look for the good and practicing Muslims and have them as neighbors.

[5]At-Tabaree, Abu Ja'far Muhammad *ibn Jareer* (224(5)-310 Hj/839-923 CE). A great scholar of *Tafseer*, '*Aqeedah*, history, and literature. He was born in Tabaristan in northern Iran.

[6]Al-Sadoosi, Abu Al-Khattab Al-Basri, Qutadah bin D'aamah (60-117(118)Hj/680-736 CE.). The scholar of Tafseer and Hadeeth who related narrations from some of the *Sahabah* (Companions of the Prophet-ﷺ) and *at-Taab'een*, the generation which followed that of the *Sahabah.*

Jihad, however, has its conditions and rulings which govern when and if it can be performed as well as the weighing of consequences of its declaration. All of that is left to the Muslim leader at anytime.

An Advice

The Prophet Muhammad (ﷺ) was trusted with the Message of the Qur'an. He knew and understood what it meant because He was under Allah's inspiration. All aspects that lead to the understanding of the Message was explained by the Prophet (ﷺ), including how to call others to adopt this great Message of Allah. The principles of *Da'wah* (calling others to Islam) are laid down in the Qur'an and in the teachings of the Prophet (ﷺ). **No one can invent a new principle.** Yes, one may use the **method** of a book, tape, lecture, etc. to deliver *Da'wah*, provided that these materials or lectures subscribe to the understanding of Islam as practiced by the righteous predecessors, *as-Salafus Salih*. Because of their adherence to the Qur'an and *Sunnah*, they were qualified for receiving the help, support, and victory of Allah. Their way continues up to the Day of Judgment as the Prophet (ﷺ) explained:

"لا تزال طائفة من أم على ا َق ظاهرين لا يضُرهُم من خَذَلَهُم ولا من خالَفَهُم
حتى يأ َ أمرُ ا وهم على ذلك" رواه مسلم

"There shall not cease to remain a single group from my community upon the Truth, victorious, unharmed by those who abandon them or oppose them. They will remain in such a state until the Command of Allah[7] overtakes them while they are still (victorious and on the Truth)."[8]

[7]The Command of Allah refers to the wind that Allah orders to blow taking with it every believing soul. This takes place when the Final Hour (Last Day) is about to occur.

[8]Collected by Imam Muslim, See *Saheeh Muslim* (English), V.3, PP. 1061-1062.

The Followers of the Saved & Victorious Group
الفرقة النَّاجية والطائفة المنصورة

- Follow the Qur'an.
- Adhere to the *Sunnah* (teachings, recommendations, advices, orders and approvals of the Prophet (ﷺ) regarding Islamic principles and judicial matters).
- Understand the Qur'an and *Sunnah* in accordance with the Prophet's teachings as made clear by his companions, may Allah be pleased with them.

The *Da'wah* (call) to Allah must not deviate from the path followed by the *as-Salafus Salih*. **This call centers upon the following basic matters:**
a) Explaining that Allah is the True God Who deserves to be worshipped alone. It stresses the Oneness and Uniqueness of Allah and His Attributes and the influence of this on man. People are called to contemplate about Allah's Attributes and His influence in the Universe.

b) Using the texts from the authentic sources, the Qur'an and the Prophetic *Sunnah* without any hesitation and avoiding the **blind following** of parties, scholars, and personalities. In no way this minimizes the great role of the scholars. Rather it is something that the true scholars reject and they call for the following of what is legally approved with sound evidence.

c) Stressing the fact that all deities (what is worshipped other than or besides Allah) are **created things/beings** and thus in need, proving that they are not divine.

d) Relating all questions to the basics. The most important of which is the *Tawheed* (Oneness and Uniqueness of Allah) and its meaning. If they question the prayer, *Hijab* (legal dress of Muslim women) or any aspect of Islam, then relate this to the *Tawheed* of Allah: all matters must comply with Allah's command since He is the Only True God Who is worthy of worship.

e) Linking matters of life and death to the Last Day. Give the glad tidings awaiting those who believe, and the warnings that Allah made clear in the Qur'an and on the tongue of the Prophet Muhammad (ﷺ) for those who reject.

f) Being an example. Even if you err, ask Allah for forgiveness, repent, and then keep going. Hold to the Truth even if you are alone. Always ask Allah for guidance, courage, perseverance and patience.

g) Depending upon Allah, and leaving the results to Him, the Most High. Remember the Messenger Noah (May Allah's Peace be upon him): Nine-hundred and fifty years of *D'awah* and only a few responded to his call!

h) Establishing the evidence: calling others to accept Islam. Do not stand neutral and do not be purely "academic." *Da'wah* is vivid and active. It stands between two extremes: mysticism (i.e. *Sufism*) and *'Ilmul Kalam* (Scholastic and Philosophical ways that use purely logical and rationalistic approaches to explain Islam).

i) Understanding the role of the Messengers and Prophets from their stories in the Qur'an and *Sunnah*.

j) Practicing a gradual and consistent ***Minhaj*** (Path) for *Da'wah*. Stressing the importance of *'Aqeedah* (creed) and authentic *Sunnah* **first**. Educating the people about Allah, the Qur'anic meanings, Hadeeth, morality, etc., and always taking the Prophet (ﷺ) then his companions as the example to follow.

k) Enjoining what is right and forbidding what is wrong according to one's own ability, realizing that if the enjoining of what is right or the forbiddance of what is wrong will lead to greater wrong and evil, then it is incumbent to be patient, enduring, depending upon Allah's support and awaiting His Final Word. The Muslim **during this process** is **obedient to Allah Who does not demand what burdens His slaves**. This is a great challenge to those who call to Allah. It may be easy to flare the emotions of people, but it is difficult to control the consequences. The change of wrong should follow the path taken by the Prophet (ﷺ) and use the wisdom he used **especially when the Muslims are in a state of weakness.**

l) Realizing that *Da'wah* is not a political party. Modern politics is a game of interests, lies, and an invention of the disbelievers to fit their interests. Unfortunately many Muslims belong to many political parties that stress politics and do not emphasize *Tarbiyyah* (Islamic education). That is why we see parties or groups often splitting into other groups. The new offshoots accuse the "original" group of either being "too moderate," or "too radical," and vice versa. Parties in our times care mostly for the welfare of the party.

There are groups that invent ways in *Da'wah* which do not emphasize *Tawheed* and its manifestation as the most important matter to stress in line with the path of the prophets (peace be upon them all). Within their ranks are mystic leaders and "personalities," who do not teach the Prophet's way of worship, and blindly follow their so called *elders*, who in their own home-towns see all forms of *Shirk*, but do not do anything to correct them

m) The true believers are one group, with one reference: Allah's Book and the authentic *Sunnah* of His Messenger in accordance with the path of the righteous predecessors. In their disputes they should refer to this reference and to nothing else. They give allegiance to Allah and the believers, and dissociate themselves from disbelief and disbelievers, **dealing justly**, however, with the non-combatants and non-transgressors of the latter.

n) The path of change held by the true followers of Islam is the medium course: the way to change wrong is the way of the Prophet (ﷺ) and not the ways of "modern" political parties or that which will lead to more mischief, blood-shed and more evil. They enjoin what is right and forbid what is evil to the best of their abilities. They do not respond to injustice by another injustice. They are enthusiastic about establishing the Greater Muslim State (*Khilaafah*), but they realize that can only be achieved by following the Prophet's way of establishing the Muslim society that is strong in its creed of *Tawheed*. They are ready to endure the oppression and wrong until Allah decrees the relief. The consequences of rushing the *D'awah into early confrontations are* disastrous. It divides the society and injures people without establishing concrete results. The *D'awah* is based upon *'aqeedah*, knowledge, holding to the truth, advice, and perseverance. This is the path of *as-Salafus-Salih*.

Hence the Advice:
An advice is offered here to all Muslim to re-examine their stand towards their faith, and to know what the Prophet (ﷺ) warned against:

> **"*And this Ummah will divide into seventy-three sects all of which except one will go to Hell and they (the saved group) are those who are upon what I and my companions are upon (or those who follow my way and the way of my companions).*"**[9]

So we are all called, at all times, to hold firm to the Path that does not go wrong, the path of the early generations about whom the Prophet (ﷺ) said:

> ***"The best of people is my generation, then those who come after them, then those who come after them (i.e. the first three generations).***[10]

[9]An authentic narration reported by At-Tirmidhi.
[10]Bukhari and Muslim.

The creed of those generations was correct, their *Minhaj* (methodology of practicing the *Deen*) was correct, and their characters were honored with morality. **They are the *Ummah*, and the *Jama'ah* (Group of Muslims)**, because they did not unite upon error and were on the truth testifying to the saying of the Prophet (ﷺ): "**My *Ummah* does not unite upon error.**"[11]

In our times, the motivation towards Islam **can only succeed** if it is purely directed towards the Path of *as-Salafus-Salih*." Imam Malik, may Allah shed him with His Mercy, said: ***"The latter of this Ummah will not be correct except on that which (made) its first (part) correct."*** [12]

All Muslims should support the transformation that unites this *Ummah* under the banner of *as-Salaf*. They are called to remember what **'Abdullah bin Masoud** (may Allah be pleased with him) said:

"Whoever wants to adopt a way from amongst you, let him adopt the way of those who died[13] (because the living is not safe from *Fitnah*[14]), they were the companions of the Prophet (ﷺ); having the best hearts of this *Ummah,* most profound in knowledge, least in formalities; Allah chose them to accompany His Prophet (ﷺ), and to establish His *Deen*. Allah looked into the hearts of His slaves and found that Muhammad's heart is the best. Thus, He chose him for Himself and sent him with His Message. Then, He looked into the hearts of his slaves after His look into Muhammad's heart, and found that those of Muhammad's companions were the best hearts. Thus, He chose them as aides to His Prophet; fighting in the cause of His *Deen*. Whatever the Muslims consider as good, then it is good with Allah, and whatever they consider as bad, then, with Allah, it is also bad; {**And all the companions agreed to have *Abu Bakr* (may Allah be pleased with him) as the *Khaleefah* (the leader to lead the Muslims after the death of the Prophet (ﷺ)**}].[15]

Such transformation pleases Allah and gains His support for the Muslim; so **we should respectfully recognize the role of *as-Salafus Salih* and hold to their guidance because they are on the Straight Path.**"

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[11]As-Sakhawi said: "This is a famous text of Hadeeth reported by many transmissions and has various supportive narrations to it...". Reported in his book *Al-Maqaasid Al-Hassanah*, The Good Objectives, P. 460. Shayekh Al-Albani cited the Hadeeth in his book *'Aadabuz Zafaf*, The Etiquettes of Marriage and Wedding, P. 240, second edition 1414/1993.

[12]*See al-'Aqeedah as-Salafiyyah*, Fifth Part, "The Position of Malik bin Anass", By Muhammad Al-Maghrawi, P.46; Published by *Daarul Manaar, Riyadh, KSA*.

[13]From the companions before him, as he (may Allah be pleased with him) later explained in the text.

[14]*Fitnah*: Afflictions, trials, tests, etc.

[15]Reported by Ahmad, Al-Baz'zaar, At-Tabaraani, At-Tayalisee, and Al-Khateeb. Al-Hakim said it is authentic and Ad-Dhahabi agreed. Many think that this reference is a Prophetic Hadeeth, and it is not. It is authentically related to Abdullah bin Mas'oud. A great benefit is deduced from Ibn Mas'oud's explanation as to what constitutes *Ijmaa'*. In the last part of his statement marked by { }, as reported by Al-Hakim, he clearly explains that the agreement between the *Sahabah* constituted a state of *Ijmaa'* (consensus between Muslims). Therefore, in any generation, the consensus of opinion amongst the learned, pious and righteous scholars who follow the companions path regarding any matter not directly stated in Qur'an or *Sunnah*, produces a state of *Ijmaa'*. Blind following and innovations are not part of *Ijmaa'*.

[The Prophet (ﷺ) drew a line with his hand and said: ***"This is the Straight Path of Allah."*** He then drew several lines to its right and left and said: "**These are *As-Subul*** (the other ways), on each there is a devil inviting (people) to it." He (ﷺ) then recited:

[وأنَّ هذا صراطي مستقيماً فاتَّبعوه ولا تتَّبعوا السُّبُلَ فتَفَرَّق بكم عن سبيله] [الأنعام، ١٥٣]

"And verily, this is My Straight Path, so follow it, and follow not (other) paths, for they will scatter you about from His Path."[16] (Qur'an 6: 153)

I advise myself and all Muslims to work to follow the true Path of Allah and I ask Him to save us all from all paths of deviation.

The slave of Allah, Saleh As-Saleh.
5th of Sha'baan 1425Hj
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I ask Allah to reward with all good sis Umm Ahmad Al-Kanadiyah for her excellent editing.

[16]Related by Ahmad, An-Nasaa'ee, Ad-Dharimee, and authenticated by Al-Hakim and others. See *Mushkatul Masaabeeh*, Hadeeth # 166, V. 1, reviewed by Al-Albani.